

CHRISTIAN INTELLIGENCER

AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIXED, THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

VOL. X.

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WILLIAM A. DREW, Editor.

THE PREACHER.

A SERMON.

DELIVERED IN HITCHAM, AT THE INSTALLATION
OF REV. JOSEPH P. ATKINSON.

BY THOMAS WHITTEMORE.

TEXT. "It is enough for the disciple that he be
as his Master."—Matthew x. 23.

These words were a part of an address, delivered by Jesus Christ to his apostles, on the event of his sending them out to announce the near approach of the kingdom of heaven. At the commencement of the chapter, we read, "Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James, the son of Alphaeus, and Lebbeus, whose surname was Thaddaeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him. These twelve Jesus sent forth, and commanded them, saying, Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel. And as ye go, preach saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."—Matt. x. 2-8.

Jesus directed these apostles to regulate their conduct by the circumstances in which they should be placed. Like sheep in the midst of wolves, they must be "wise as serpents and harmless as doves." He kindly forewarned them of the persecutions they must suffer, and told them that they would be hated of all nations for his name's sake. This they might expect.—The servant was not above his Lord; and if the master of the house was called Beelzebub, how much more might the household expect to be so called. To inspire them with confidence in God, he assures them, that as not even a sparrow falls to the ground without God's permission, and as even the very hairs of their heads were numbered in his sight, they need not fear, for they were of more value than many sparrows. He appears to have comprehended their whole duty in the injunction to be like himself. This was enough.—They need aspire after nothing higher or greater than this. "It is enough for the disciple that he be as his Master."

We have assembled to install into his office as the religious teacher of this society, a young servant of Jesus Christ, who has commenced to preach the kingdom of God. In order that he may discharge his duty acceptably to God, and profitably to this people, he must be like Christ. Nothing more is necessary, for "it is enough for the disciple that he be as his Master." I propose, therefore, on this occasion to display the striking traits in the public labors of our Lord Jesus Christ. In the words of the text Jesus had particular reference to the public labors of the apostles. He was about to send them out into the world, and he wished to propose to them some pattern which they might imitate with great safety and equal profit. To be like Christ is the highest duty of every man, more particularly of a minister of the gospel. The precepts of the New Testament every where inculcate this. When the Saviour foresaw the persecutions to which his followers would be exposed, he saw also that the great cause thereof would be their conformity to him, in their characters and their doctrines; and to prevent them from being induced thereby to swerve from their duty, he made the highest point of their excellence to consist in their likeness to himself. He asked of them no more.

1. The first striking trait in the public labors of Jesus Christ, was this: he preached so as to be understood; and he made use of any means to interest his hearers, and convey truth to their minds.

He constantly addressed the reason of his hearers, a fact which a brief examination of his manner of teaching will sufficiently evince. He gave the reasons of his precepts. His commands were not arbitrary, having no reference to the good of men; but were founded in reason, and in the well being of those who were called on to obey them. He reasoned with his adversaries, and thus showed the fallacy of their objections to him. When the Pharisees declared that he "cast out devils by Beelzebub, the prince of devils," he turned their assertion against their own doctrines. "Every kingdom," said he, "divided against itself is brought to desolation; and every city or house divided against itself shall not stand." This was a self-evident proposition. He then drew the unavoidable inference. "If Satan cast out Satan, he is divided against himself; how then shall his kingdom stand?" The Pharisees found this a pungent application of their assertion to their own disadvantage; for they were as deeply interested in maintaining the existence of the devil as many are in the present age. Jesus called on people to exercise their reason. "Hear and understand," said he, "Why, even of yourselves, judge ye not what is right?" He told them, in regard to other things, they would exercise their reason. If they saw a cloud rise out of the west, they said there would be rain. If the

south wind blew, they said there would be heat. "Ye can discern the face of the sky," said Jesus, "but how is it that ye do not discern the signs of the times?"

Jesus spoke in parables to the people. This was his constant habit; a habit so closely followed, that it is said, "without a parable spake he not unto them." And why did Jesus speak in parables, but that he might, by the use of familiar illustrations, bring down truth to the meanest comprehension. The parables of Christ were fables, invented most probably at the moment, for the purpose of plainness, and of giving interest and force to his instructions. It is worthy of remark also that the instructions of Jesus frequently sprang out of the occasion; and that his images were drawn from familiar and present objects. No person can take this circumstance into proper consideration, without believing that he must have been a highly interesting as well as instructive preacher. Let me show what I mean by a few instances. When Nicodemus came to Jesus by night, he observed that "men love darkness rather than light, because their deeds were evil." At Jacob's well in Samaria, having asked drink of a Samaritan woman, he goes on to represent his doctrine under the image of "living water," and adds "whoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." When he was besought to eat, he said, "my meat and my drink is to do the will of my Father, and to finish his work."

It was probably seed time, when he said, "say ye not it is four months, and then cometh the harvest. And then in allusion to the ripe state of the people for improvement he added, "Lift up your eyes and look on the fields, for they are white already to harvest." When he saw Peter and Andrew casting a net into the sea, he said, "Follow me, and I will make you fishers of men." He was in a ship, teaching the multitudes upon the shore, when he represented the gospel by "a net that was cast into the sea." Not far from the mount of beatitudes stood the city of Bethulia, on a very eminent and conspicuous mountain. To this Jesus may have directed his disciples when he said, "a city that is set on a hill cannot be hid." It has been further supposed, that he might have observed husbandmen enriching the soil with that material, when he told his disciples they were "the salt of the earth." Perhaps he referred to present objects, when he said, "behold the fowls of the air"—"consider the lilies of the field."—When he brought young children to him, he took occasion to say, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein;" and he also took a little child, and set it in the midst of them, and said, "except ye be converted, and become like little children, ye shall not enter into the kingdom of heaven."

How different this kind of preaching from that which now prevails. It is a lamentable fact, that in too many instances, the preaching of the present age, is cold, formal and uninteresting. People go to sleep under it; they are not interested at all; much less instructed. That method of teaching which excites interest, and kindles the smile of joy—which is aided by comparisons, and familiar illustrations—which is addressed to the common people, and takes hold of their hearts and consciences, is not fashionable; and we are sometimes told, we may as well attend the theatre as listen to it. But, my christian hearers, "it is enough for the disciple that he be as his Master." We may be better found fault with by men, than neglect the example of Jesus Christ. Let christian ministers do their duty, and leave the consequences to him who gave this precept.

2. Jesus made the divine character the standard of rectitude, and exhorted mankind, most earnestly, to conform to it. This was not an incidental circumstance in his preaching, but one of its striking characteristics. Are professed disciples now like their Master in this respect? Do ministers now follow this example? They do not. And what is the reason? Because they have attributed a character to God which it would not be safe for men to imitate.—They have represented Jehovah as burning with wrath towards his own children, as being filled with indignation towards the work of his own hands. They speak to mankind of the "vindictive justice" of God, as though there could be any justice in revenge.

How different from this was the doctrine of Christ Jesus. He taught mankind, not that God hated his enemies, but that he loved them. And this fact he did not permit to rest on his mere authority, but gave the proof of it. How did he prove it?—He referred to the works of God, and to his kind and bountiful providence, wherein he has made provision for the wants of all classes of men. "He maketh his sun to rise," said Jesus, "on the evil and on the good, and sendeth rain on the just and on the unjust." He made this the criterion of human perfection; and exhorted men to love their enemies, to bless such as cursed them, to do good to such as hated them, and to pray for such as despitefully used and persecuted them; and to do it for this reason: that they might resemble their Father in Heaven.

To render love in return for love, Jesus showed was the lowest kind of virtue.—The publicans and sinners of old acted on that principle; and yet this is as high as many preachers now raise the divine morality. To render love for love is the moral law in heaven, according to their view. "If ye love them," said Christ, "which love you, what reward have ye? do not even the publicans the same?"—Did not Jesus here teach the people, that if they would be like God, they must rise higher than this, and render love in return for hatred, and good in return for evil?

On how little of the divinity of the present age, do you see the image of the doctrine of Jesus impressed. How little we hear of the love of heaven, manifested to us in all our ignorance and depravity.—The common doctrine is, God will love you, if you will love him; he will be good to you, if you yourselves will first be good. Is not this the prevailing theology? The divines who inculcate it, flatter themselves that they thus exalt the character of God, and clothe it with all proper dignity. But they are egregiously wrong. If the rule laid down by Jesus Christ be correct, they debase it, and bring it to a level with the character of publicans and sinners. There are different degrees of morality. To render evil in return for good is highly wicked; to render good for good is low virtue; but to render good for evil, blessing for cursing, is truly Godlike. This is the essential glory of the divine character; and to be perfect, men must conform to this standard.

This kind of preaching, viz. the love of God to sinners, is made the subject of great complaint in the present age. Universalists (for they alone preach in this manner) are accused of teaching a dangerous and licentious sentiment, because they say that the unchangeable God loves his enemies, and "is kind to the evil and unthankful." My brethren, with the example of Christ before us, shall we alter our course in this respect? or shall we even hesitate? Shall we attempt to make improvement on the manner in which Jesus instructed mankind? No. "It is enough for the disciple that he be as his Master."

3. Jesus constantly inculcated the strongest confidence in God. This was a leading trait in his preaching. He represented the love and kindness of God towards man, as stronger than the love and kindness of man towards his own offspring. When he wished to encourage men to ask blessings of the Most High, he referred to the willingness of earth's angels to do so. "What man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven, give good things to them that ask him?"—Matt. vii. 7-11.

How kindly, on the same occasion, did Jesus endeavor to remove from the minds of the people all anxious thoughts about their future well being. "I say unto you," said he, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. He then reasons with them. "Is not the life more than meat, and the body than raiment?" The affirmative to this question is implied in the manner of stating it. God has given them their life and their bodies, without any anxiety on their part; why then should they doubt, that he would sustain this life with food, and clothe this body with raiment? He directed their attention to the "fowls of the air," which neither sowed, nor reaped, nor gathered into barns; and yet said he, "your heavenly Father feedeth them." He then comforts them with the consideration, that as they were better, they had more abundant reason to put their trust in the favor and providence of God. Still pursuing this strain, he shows that no anxiety on their part would effect any beneficial alteration. "Which of you by taking thought can add one cubit unto his stature?" And why, he inquired, should they take thought for raiment. The lilies of the field which toiled not, neither did spin, were arrayed in superior glory to that of Solomon. And in making the application, Jesus said, "if God so clothe the grass of the field, which to-day is and to-morrow is east into the oven, shall he not much more clothe you? O ye of little faith." O ye distrustful! He shows that their chief concern should be to become acquainted with the kingdom of God, and closes this part of his subject with these remarkable words: "Take no thought for the future; for the future shall take thought for the things of itself. SUFFICIENT UNTO THE PRESENT IS THE EVIL THEREOF." This was the grand point at which he was aiming, through this whole strain of inimitable reasoning. Take no thought for the future: sufficient unto present time is present evil. A precept so excellent, so full of benefit to mankind, should be written in letters of gold at the corner of every street, and I would to God it was written on every man's conscience with the pen of Heaven.

How different are these instructions of Christ, from those of the clergy of the present age. Setting aside the interesting manner in which they were communicated, take the very facts themselves, and the

object Jesus had in stating them. What was this object? It was, (for it could be none other) to inspire confidence in God, as a being of kindness, who regarded his creatures with favor in whom they might safely trust their future welfare, without doubt and without anxiety.

My friends, I am now come to the most disagreeable part of my subject; and I would gladly pass over it, could I persuade myself that in so doing "the disciple would be as his Master." Is it not the great aim of the christian clergy of the present age, to make the people distrust the goodness of God? What is the burden of their preaching but "the wrath of God," "hell torments," "eternal burnings," "unpardonable sins," and such like? I do not hesitate to say again, that the great object of their preaching is to make men believe they are in danger—in danger of what God will do unto them—in danger of some undefinable but tremendous evil in future. Follow these clergy to the bed of sickness. Here, above all places where consolation is needed, they pursue the same object. See that young woman, amiable beyond all others. In health, peace, sat enthroned upon her brow—joy attended her wherever she went, and took possession of every one in her presence. But the destroyer has come. She is conscious of her dissolution; and her mind is serene, and confidence in her Maker's goodness is firm. See the man of God, as he calls himself, approach that sacred scene. In hoarse and hollow tones he inquires, "are you prepared to die?" "Have you made your peace with God?" Here serenity and conscious innocence are denounced as carnal security; and she is told to repent, or she will be damned forever. O my God! is this a minister of Jesus Christ? See despair flash from that eye; hear the out-breathing moan; see the palpitation of the torn heart, and the tears chasing each other from the swollen cheek. In the house of death, at funerals, the same means are adopted to break up the strong confidence of the heart, and weaken it with distrust. As though the loss of friends were not sufficiently painful, the self-styled men of God must pervert the very religion designed to give comfort to men, and inflict a deeper wound.

And for what, after all, are these hypocrites thus busily engaged in tormenting mankind? For this reason, and no other, to sustain their unrighteous influence in society. They know very well, that the moment people are free from the fear of misery in the future world, there is an end to their dominion; and that we once convince people there is no hell in the future world, they will burn their meeting houses, desert their clergy, and abandon religion. Now there is some meaning to all this. There is not the least danger that they will burn their meeting houses or abandon religion; but the influence of the clergy, so far as it is founded on hypocrisy and craft, would in that case, have an end; and nothing is necessary to bring about that consummation, but to convince mankind that they are safe in the hands of God. This subject may be illustrated. Suppose a stranger should appear in this town, and announce to the people they were all about to be visited with a most dangerous and distressing disease. He says that he knows that what he says is true. He has been in places where this disease raged; and he declares it to be worse, more speedy in its work, and more fatal than the plague. He assures you that it is already approaching your borders and that its victims are fast falling in the neighboring towns. By his earnestness he succeeds in frightening many people, particularly the weak and uninformed.—From these the excitement reaches others, and finally the inhabitants are struck with a general panic. This he might not unaptly call, a "revival." In the midst of the consternation, he makes known that he has a sovereign and certain remedy; and if a person takes it, he cannot be injured by the disease. It is true he charges a high price for it; but people had better give it, than lose their lives.—He had no other object in coming among them but their good, and he was willing to "spend and be spent" for them. As long as he keeps up the excitement, he maintains his standing, and robs the people of their money. Now what more is necessary to put an end to this deception, and destroy the impostor's influence, than to convince the people there is no danger?—Nothing else could bring his craft to an end. The fear of endless damnation is the great secret by which the clergy govern mankind. They raise immense sums of money by the help of it, and they are greedily reaching after more. Nothing is necessary to put an end to this craft, and deception, and wickedness, but to convince the people there is no danger, that they are safe in the hands of God, both for this world, and that which is to come. And you bring society to realize and feel this, down will come the immense superstructure of clerical artifice in ruins to the ground. God hasten the fall. You now see the reason why Universalists are the peculiar objects of the wrath of the clergy—because we strike, the root of the evil, and because, if our sentiment prevails, there is an end to priestcraft forever.

My friends, compare these men with Je-

sus Christ. You have seen, that one great object of his preaching was to inspire men with confidence in God, and to convince them that they need not indulge in fearful brooding over the future. The true servant of Jesus Christ will bid people take no anxious thought for the future, he will say, "sufficient unto the day is the evil thereof." This is enough for him to say, for "it is enough for the disciple that he be as his Master."

4th, and lastly, Jesus openly opposed hypocrisy and dissimulation, and rebuked them in the most pointed manner.

He told the Pharisees, the religious people of that age, that they were hypocrites. (See Matt. vi. and xxiii.) He told them the motives why they gave alms—prayed—fasted—and payed tithes, viz. that they might be seen of men. He told them that they burdened other people with service they would not do themselves—that they loved to be called Rabbi, Rabbi—that they shut up the kingdom of heaven, though he never accused them of shutting up the kingdom of hell—that they compassed sea and land for no other purpose but to make proselytes—he told them, in reference to their hypocrisy, that they made clean the outside of the cup and of the platter, while the within was full of extortion and excess; and referring to the sepulchres of the Jews, which were kept constantly white, that the Jews might avoid them by night as well as day, and not become unclean, he said, "ye are like whitened sepulchres, which indeed appear beautiful outwardly; but are within full of dead men's bones, and all uncleanness." Hypocrisy never was exposed more fearlessly and effectually than it was done by our Lord. Such preaching now is very unfashionable, and by some thought to be harsh and uncharitable. It is suggested frequently that we ought to change our mode of opposition. Christian friends, convince us that we have a wrong view of the labors of Jesus Christ, and we will gladly change; but while we entertain our present opinion of his teachings, we cannot alter. "It is enough for the disciple that he be as his Master."

Let me say a few words to the candidate, by way of applying this discourse.

My Brother, be assured that "it is enough for the disciple that he be as his Master." I have endeavored to display the striking traits in the public labors of Jesus Christ. Let me advise you, therefore, to make your preaching interesting, and to use any means to illustrate truth, and send it home to the conscience of men; and that he is kind to the evil and unthankful; and urge them from this to render good for evil, blessing for cursing, and thus be perfect, as their Father in Heaven is perfect. Exhort them to place their confidence in God; and always teach them to believe that God loves them more than you do; let them turn and ask you how it happened that God, being their enemy, should send them so loving a minister? You will manifest that modesty which becomes your years; yet when you see spiritual wickedness in high places rebuke it, expose it. Call hypocrisy, hypocrisy; and wickedness, wickedness; wherever you see them. Use no circumlocution; but call things by their proper names, lest you diminish the force of your reproof.—Give me, my brother, no credit for this advice; but your master Jesus Christ. Read your Bible. You will there find the sentiments I have advanced, and learn that, "it is enough for the disciple that he be as his Master."

I speak here of what I regard as the principal design of our Lord, in the use of parables, similitudes, and other figures. I think it cannot be denied, as a general fact, that his object, in the adoption of that method of teaching, was to give plainness and force to his teachings. This conviction results necessarily from the effect his metaphors and similes have on us, in reading the reports of his speeches which the evangelists have given. I am not ignorant of the fact, that many contend (See Newcome's Observations, Kenrick's Expos. &c. &c.) that Jesus spoke in parables that the Jews might not understand him. Allowing these authors all they have contended for, I still think the ground I have taken in this note may be maintained. Jesus' great object in preaching was to communicate knowledge, and this he did through any means by which it might be made interesting and intelligible.—Perhaps the following remarks of Adam Clarke may be regarded as worthy of attention:—

"But it is not intimated that our Lord spoke to the Jews in parables, that they might not understand; the very reverse, I think, is plainly intimated. It was to lead them by a familiar and appropriate mode of instruction, into the knowledge of God, and the interests of their souls. I speak to them, said he, in parables, i. e. natural representations of spiritual truths; that they might be allured to inquire, and to find out the spirit which was hidden under the letter. Because, said he, seeing the miracles which I have wrought, they see not, i. e. the end for which I have wrought them. And hearing my doctrine they hear not, so as to profit by what is spoken: neither do they understand, they do not lay their hearts to it, so as to consider it with that deep attention which such momentous truths required. But that they might not continue in their ignorance, he adds parables so plain and so intelligible as possible. Is not this obviously our Lord's meaning? Who that is not most miserably warped and beguiled by some Jewish exclusive system of salvation, can suppose that the wise, the holy, the benevolent Christ, would employ his time in speaking enigmas to the people, on purpose that they might not understand what was spoken? Could the God of truth and sincerity act thus? If he had designed that they should continue in darkness he might have saved his time and labor, and not spoken at all, which would have as effectually answered the same purpose, viz. that of leaving them in destructive ignorance, as his speaking in such a way as should render his meaning incomprehensible."

† That is anxious thought. Do not give yourself painful concern and trouble about these things. See Dr. Campbell's Note on verse 23.

‡ This is the sense of the original word in this place see Verse 30. The word here rendered the morrow, is generally used as an adverb, and signifies after.

THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDINER, FRIDAY, SEPT. 17.

Y. C. AND O. ASSOCIATION.

The meeting of the York, Cumberland and Oxford Association in Westbrook last week was one of unusual interest and pleasure. The weather, indeed, was very unfavorable, the two days previous and the first day of the meeting being rainy, and consequently many people were prevented from attending on the occasion. The number of delegates and ministers present was small. Still the house of worship was comfortably filled with intelligent congregations, and throughout the session the spirit of equality, of union and brotherly love prevailed. We have seldom enjoyed so good an Association as that in Westbrook.

On the morning of the first day, the new Chapel, recently erected by the Universalist Society in Westbrook, was solemnly dedicated to the worship of God. Br. Reese delivered a Sermon on this occasion. We did not arrive in season to be present at the dedication; but we understand the house was quite well filled, and the discourse was an able and interesting one. The house is a neat, commodious edifice, built in the gothic style, and finished with much neatness and beauty. We do not recollect when we have been more favorably struck with the neatness and convenience of the interior of a house of worship, than we were on entering this. Our brethren in Westbrook are certainly deserving much praise for their zeal, union and patriotism, which they have manifested hitherto.

Five Sermons were preached on the occasion. On Wednesday Brs. Reese and Bates preached; and on Thursday Brs. Murray, Drew and Brimblecom. By some mistake the public exercises at the sanctuary were not handed us with the Minutes, and consequently we are unable to present them in their full order, with the texts preached from, &c. From a printed slip, containing the order of exercises and an original Hymn, for the Dedication, we copy the following:

DEDICATION HYMN—By W. I. REESE.

Hallelujah Melody.

1. O Thou! whose perfect love
Gives hope, and peace, and joy,
Whose blessings from above
Our souls and tongues employ;
Thine is the song, and Thine the praise,
And let our lays be sweet and strong.

2. The products of Thy hand,
The wonders of Thy skill,
Wide-spread thro' every land
Exalt thy nature still;
While boundless grace moves thy designs
And man inclines to seek Thy face.

3. Thy statutes and Thy law
Which kind our hearts in one,
And kindred feelings draw
To supplicate Thy throne,
First mov'd the mind to raise to Thee
A temple free for human kind.

4. While we this temple raise
In honor of Thy cause;
Accept it for Thy praise,
And here dispense thy laws:
Let every guest Thy precepts learn,
Thy truth discern, and in Thee rest.

5. Here may perfumes arise
From altars all Thy own,
And mount the lofty skies
Mementoes at Thy throne;
And here shall age and youth unite,
To build up Thy righteous cause;
Bring in the large reward,
And sin's eternal pause—
From pole to pole, from east to west
Immortal rest, to every soul.

1. An Anthem.
2. Introductory Prayer, by Br. W. I. Reese.
3. Hymn.
4. Reading select portions of Scripture, by Br. G. Bates.
5. Hymn.
6. Sermon, by Br. W. Reese, Ps. cl. 5.
7. Consecrating Prayer, by Br. B. B. Murray.
8. Anthem.
9. Benediction, by Br. W. I. Reese.

The brethren in Westbrook received us with great hospitality. Nothing that could be done, was spared to make the occasion a happy and comfortable one. May He who delights in a cheerful giver, reward them most abundantly for their acts of kindness and hospitality.

We have seldom listened to so good music as was performed on the occasion. Several of the best singers from different religious congregations, came out (3 miles) from Portland, and uniting with the Westbrook choir, gratified the audience with excellent music.

The Society in Westbrook have not yet settled a religious teacher. At present, by their invitation, Br. Brimblecom, is with them, laboring in word and doctrine. Br. B. is a gentleman of learning, talents and excellent examples; and we hope he may prove acceptable to them.

ABUSIVE MISREPRESENTATION.

In our last we published a communication of our friend "N. C. F." of Lisbon, relative to a story said to have been in circulation in Minot, about a Universalist preacher having stated in a Sermon delivered in Poland that "if it were not for that infernal book, (the Bible,) Universalists would do well enough." We learn that our correspondent was in error as to the person, (Br. Reese,) charged by the story teller, and as to the place (Poland) where the Sermon was delivered. At the Convention in Westbrook last week, we saw several of the person's knowing to the facts, and we give them as follows: Rev. Mr. Peckham of Gray, an orthodox Congregationalist, recently stated in a public discourse, that a Universalist minister who preached not long before at Craig's Mills in Hebron, stated as above. As it was understood that Br. Murray of Norway was the person to whom he referred, the latter, on his way to Westbrook called on Mr. Peckham and demanded of him whether he had stated as had been reported, and if so, whether he was the person to whom he alluded. Mr. P. admitted that he did allude to Br. Murray, but asserted that, at the time, he did not mention the story as a fact within his own knowledge, saying he "had recently been informed" to that effect. Br. M. says, he can prove that Mr. P. did mention it to his congregation as a fact, without a qualification which Mr. P. in conversation with contended for. We should sooner believe Mr. M. we should Mr. P. At any rate, no doubt Mr. P. led to have the story believed—and this is to make him responsible. It is hardly necessary, the story is an absolute falsehood. The

following is what Br. M. did say; it is possible some hearer might have misunderstood him.

"But open the wide volume of *crucial priest-craft*, and read the sections of lamentable credulity and delusive enthusiasm also, and in that accursed history, you there may find it."

This is all, from which could be gathered the wicked story, that he denounced the Bible as an "infernal book," adding that were it not for that book Universalists would do well enough!

We understand the business is in a fair way for legal adjustment, and consequently we suspend further remarks upon the subject at present.

"CHRISTIAN PREACHER."

We are gratified to find that our proposal to publish a volume of Original Sermons in Monthly numbers, meets the cordial approbation of our friends and brethren wherever we have heard from them. Without any solicitation or even expectation on our part, the Y. C. and O. Association, being informed of our plan, took the subject up and, as will be seen in the Minutes, unanimously passed a resolution in favor of it, recommending it to our brethren in very favorable terms. We ought to express our gratitude to the Council for the expression of its confidence in the humble individual who proposes to collect and publish the Sermons. We suspect much of it must be attributed to personal friendship; but we shall certainly do our best to prove ourselves worthy of their confidence. We intend to make it a useful work; and the price is so low that every one who is disposed to have a volume of good original discourses from our living ministers can afford to take it. The Editor hopes that the returns of subscribers names will be made to him as seasonably as possible. The Agents for the *Intelligencer* are authorized to receive subscriptions and return them to the Editor, and if any other individuals shall take an interest in the proposed work, we shall be happy to hear from them, and will feel under personal obligations to them and indeed to all who may aid in its circulation.

OLD COLONY ASSOCIATION.

The annual session of the Old Colony Association of Universalists was held, for the present year, in Hanson, Mass. on the 1st inst. Seventeen ministers were present. Three public discourses were delivered with the usual religious exercises. The preachers were Br. T. F. King of Portsmouth, Br. M. Rayner of Hartford and Br. S. Cobb of Malden. Ordination was conferred on Br. Allen Fuller of Middleboro'. A Letter of Fellowship was granted to Br. John M. Spear of Barabate. An amendment to the By-Laws of the Association was adopted, confining the limits of this Association to the Counties of Bristol, Plymouth, Barnstable, Dukes and Nantucket. The newly organized Societies in Hingham and Barnstable, were received into fellowship of the body. Brs. R. L. Kilham, W. Morse and E. Hewitt were appointed a Committee of Discipline for the ensuing year. During the session of the Council Br. W. Morse presided as Moderator, and Br. Elmore Hewitt did the duty of Clerk. The next meeting of the Association will be in Brewster on the 1st Wednesday in Sept. 1831. The Circular Letter, written by the Moderator, gives a cheering view of the progress of religious truth in the Old Colony.

The Circular states, that five and a half years ago there were within the limits of this Association but five Societies, three preachers and three Universalist meeting houses. Now there are twenty Societies, eleven preachers and twelve houses of public worship. The Society in Hingham, whose meeting-house was completed sixty male members, sixty of whom have been added within the last six months. Thus may the cause continue to flourish in the Old Colony, and thus may it flourish every where.

CONVERSION IN THE MINISTRY.

We learn from the *Utica Magazine* that a gentleman belonging to Erie Co. Penn. a Methodist preacher, has recently commenced preaching the doctrine of Universal Salvation—having become satisfied that the doctrine of endless misery is not of bible authority.

NEW MEETING HOUSE.

The Universalists in Hudson, N. H. have nearly completed their arrangements for erecting a Meeting-house in that town.

YORK, CUMBERLAND AND OXFORD ASSOCIATION.

The annual Association of Universalists for the Counties above named convened at Westbrook on Wednesday the 8th of Sept. 1830. The council was organized by appointing Hox. Josiah Dunn, Jr. Moderator and Rev. W. I. Reese, Clerk. The doings of the council were as follows:

1. Appointed a Committee to examine the credentials and report the list of delegates constituting this body.

2. Received a request from the first Universalist Society in Westbrook to be received into the fellowship of this Association—granted said request.

3. Adjourned to 5 o'clock, P. M.

4. Met according to adjournment.

5. Appointed a committee on fellowship and discipline to act during the year, &c.—consisting of Brs. Bates, Murray, and Stetson.

6. Appointed a delegation to represent this Association at the next Maine Convention to be held in Farmington on the last Wednesday and Thursday in June 1831, consisting of the following delegates and supernumeraries.

DELEGATES.—Hon. L. Hubbard, Paris.—Nathaniel Bennet, Esq. Norway; Hon. Cornelius Holland, Canton; Mr. Asa Bradford, Turner; Hon. Josiah Dunn, Jr.; Poland; Mr. Daniel Winslow, Portland; Mr. William Sawin, Freeport.

SUPERNUMERARIES.—Hon. James C. Church, Portland; Mr. Joseph Mitchell, Freeport; Amasa Forbes, Esq. Westbrook; Eliab Latham Esq., Gray; Hon. Reuel Washburn, Livermore; Dr. William Brigham, Buckfield; Capt. Joseph H. Wardwell, Rumford.

7. Adjourned to meet Thursday at half past 8 o'clock, A. M.

8. Met according to adjournment and opened council with prayer, by W. I. Reese.

"CHRISTIAN PREACHER."

9. Whereas—in our opinion the cause of truth and practical religion among Societies, families and individuals, belonging to our order will be promoted by the publication and distribution of a Volume of Sermons from living Universalist Ministers; and whereas our highly esteemed Br. Drew has presented Proposals to this body, for publishing a Volume to be issued monthly of this description; Resolved.—That this Council recommend the extensive circulation of said publication, and as we have full confidence in the ability, zeal and judgment of Br. Drew, we will use

all fair and honorable means for its circulation.

Resolved.—That this Council recommend the consideration of the subject of the proposed publication of Br. Drew, to the Kennebec and Penobscot Associations at their next meetings.

10. Appointed Br. S. Brimblecom to prepare the minutes of this session and accompany them with a Circular to be published in the *Christian Intelligencer*.

11. Voted, that when this association adjourn it shall be to meet at West Minot on the second Wednesday and following Thursday in Sept. 1831.

12. After uniting with Br. Murray in devout thanksgiving to the Author of all good, adjourned as above.

CIRCULAR.

Brethren! We have once more been permitted to hold our annual Association, and to enjoy mutual expressions of sympathy.—We have experienced anew the animation which kindles up spontaneously in the soul, when we meet face to face as children of one Father, and in obedience to our Parent, pledge to each other a universal and unfailing love. We met joyfully with those, who in view of the promises and goodness of God, can look beyond the present imperfect state of the world, and with a noble faith see the final consummation of things sure and glorious. We were pleased to see at this rainy season, so good a number come to swell with their presence the tide of grateful and happy feeling. We doubt not that the concourse would have been greater, if the weather and travelling at the commencement, and previous to the commencement of the meeting had been more favorable. It is also a source of exceeding joy, that there are more with us in heart than are personally present; and that the number of worshippers is daily increasing, whose souls respond to the boundless love of God; and who wish to see a kindred charity exercised on earth.

Brethren! We regard ourselves as the highly favored depositories of God's truth; highly favored, although called to endure sore trials for the name and doctrine of the Saviour of the World. What are the peculiar features of that truth which we have received and hold? We are the only consistent believers in the undecidable doctrine that *God is love*. And we only have such a view of the Divine Justice as inspires a proper respect for the government of God. Believing that God does not recompense evil for evil, without kind intentions; and that he does not, like certain earthly parents, correct us for his pleasure; but, that his chastening, so far as it extends, is "for our profit, that we may be partakers of his holiness;" we rejoice in the perfection of Divine Justice, and desire nothing more than the attainment of its proper object, the good of all. We renounce the doctrine of an eternal hell where sinners will be tormented forever in another world; and we accept joyfully the plain proofs discovered by an Orthodox man, now our brother, that *the word hell does not belong to the Scriptures of the Old and New Testaments*.—We believe that God has not permitted any evil in the universe, either moral or natural, which he cannot overcome; that the frail beings who now suffer and die, will be brought into a state where there will be no more sorrow nor crying, pain nor death. This brings an end to natural evil. God cannot be so deceived as to be tempted with evil; and it is his intention so to enlighten human beings, cannot be deceived, but may be raised above temptation, and thus moral and natural evil be brought to an end.

Brethren. Let our practice accord with our faith. Let a general charity testify to all Christians and to all men, that we believe they will come in God's own time to the possession of infinite virtue and good will. Let us not fear that our generous principles will have an immoral tendency. All Christianity forbids us to pursue an opposite course. We are taught to let the sinner go free of all ill-treatment, ill-will and hard words. "Recompense to no man evil for evil." "Love your enemies." "Bless and curse not." Experience teaches us, that instead of fostering sin by our kindness, there is nothing so moral and destructive of enmity, as kindness towards the unkind; therefore "be not overcome of evil but overcome evil with good."

Brethren. Stand fast in the faith. Let not men persuade you, that the doctrine of eternal wrath is a profitable doctrine; for it is hostile to the moral principles of Christianity, and to that gracious system which presents a sure way of overcoming evil with good.—Recollect that God is presented to us as an infinite example of that very kindness which he teaches us. "Ye have heard that it hath been said, thou shalt love thy neighbor, and hate thine enemy: But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matt. v. 43—48.

SAMUEL BRIMBLECOM.

DEDICATION.

The New Universalist Chapel in Gray, Me. will be dedicated to the worship and praise of Almighty God on Wednesday the 13th of October next. Services to commence at half past 10, A. M. The Sermon will be delivered by Rev. B. B. Murray of Norway.—Ministers of all denominations, of regular standing, are respectfully invited to attend.

THEO. M. STINSON, } Committee of
JAMES FORD, } Dedication.
CHARLES LIBBY, }

PENOBSCOT ASSOCIATION.

The Penobscot Association of Universalists will meet in Union, on Wednesday and Thursday, the 6th and 7th of October next. It is hoped that every Society within the limits of this Association will be duly represented in Union.

WILLIAM FROST.

NOTICE.

The KENNEBEC ASSOCIATION OF UNIVERSALISTS will be in session at Greene, Me. on Wednesday and Thursday, the 29th and 30th of September. A punctual attendance of both Ministers and Delegates is respectfully requested.

NATHAN C. FLETCHER.

ORIGINAL COMMUNICATIONS.

[For the *Christian Intelligencer*.]

TO PARENTS, NO. 5.

AFFECTIONATE PARENTS—Previous to the meeting violent measures, as I have been told, were talked of to prevent the Universalists entering the meeting house. But as a large proportion of the house was built, and is owned by those who are friendly to the cause, no weapons were used, but implicating stories which hurled tremendous volleys of calumny in every quarter. The idea of violence was abandoned, and recourse was had to more mild, but as undue means to "put down" the expected meeting by inducing as many as possible not to attend, as well as to subsequently endeavor to stifle all conviction and influence it might have upon the community. How far they succeeded in this, I am not able to affirm, but it is evident their influence had the desired effect in a greater or less degree. Servants feared the displeasure of their guardians, and the inferior and dependant class, being dismayed, feared to displease the "big folks," and on the other hand, some soliciting the suffrages of the people to raise them in renown, feared the disapprobation of the *little ones* on whom in many respects they look down with indifference and disregard; and I am sorry to add that there were any who being desirous to court the esteem and win the affections of some indifferent, but controlled fair, did not exercise that natural freedom and independence that otherwise they would probably have done. When I witness such and the like embarrassments under which many struggle, I am indelibly impressed with the idea that it is not "Gospel liberty" but usurped power and dominion, not drawn from the meek and lowly spirit, or examples of Christ. When people who make such pretensions to religion, consult their own interest rather than impartially proclaim the love of God, and cherish desires to predominate as societies, I cannot conceive that they are following the practices, or obeying the injunctions of the Saviour. Man was created a social being, and if excluded from all society with whom he could associate, he would be truly wretched and miserable. Yet, while he is surrounded with fellow beings and all the enjoyments of life, and all that can render existence desirable, we see him involved in strife and contention, even with objects that are best calculated to soothe his cares and calm the ruffled tides that beset him, and become sources of misery. Man, being endowed with reason and powers of intellect, is capable of reflection, and of consulting the good of society. With an enlightened, and properly cultivated mind, he is capable of promoting the good of that society of which himself is an ornament, and of appreciating the blessing with which he is surrounded;—and to appreciate is to enjoy.

Freedom and equal rights are laws of nature; and in this land of glorious liberty, they are not only extended, but guaranteed alike unto all men. But it is evident that all men do not alike enjoy or appreciate this peculiar blessing, inasmuch as they suffer it to be wrested from them.

If religion is of any importance, it is a matter of the greatest consequence; yet how many there are that settle down in a careless, indifference and rely wholly upon the skill and experience of their teachers, without searching the scriptures to see if these things are so. It is after this manner that people become superstitious and tradition takes root and is planted down to posterity, till at last, practice becomes custom, and precepts become revered and almost unmovable faith. Youth and inexperience forbid me to assert that this is the case throughout our land, but I do know that some people revere and reverence their bishop with that adoration which is due only from man to his Maker. They consider it their duty to walk in whatever paths he is pleased to prescribe—assent to whatever he asserts, and I really believe, should he introduce vicious habits, they would sanction and revere them as of holy origin. Reserving the strictest adhesion to his code of temporary laws, they are in a continual and dismal gloom which the simple smiles of *Mary* cannot illuminate, but rather serve to establish the pallid hue on each cheek already marked with sorrow. No tokens of their boasted hope are manifested—no rays of joy glimmer upon their sabbatical gravity, and no animation beams upon their sacerdotal gloom. Though they contend that they enjoy the special blessings and immediate presence of their Maker, and are the only true followers and disciples of Christ, yet, they do not exhibit that pleasing and enduring evidence that is capable of attracting or securing the admiration of the indifferent part of an intelligent community. It is not only the hatred and malice that they, as a church or society, manifest towards other religious denominations, but private animosities which they harbour and exhibit in an unchristian-like manner that have given rise to these reflections, and of which I shall speak more particularly hereafter. The uncharitable reception with which the Universalist preacher met in the hearts of the goodly orthodox, and which I trust all means were used by the unprejudiced to conceal from his unsuspecting eye, charity induces me to impute to ignorance, (or superstition) on the part of many, as well as to a disposition to abuse, for they merely acted according to their servile instructions. But notwithstanding all the precaution that was used to conceal the malignant opposition from the eyes and understanding of the visitant, this good people exposed themselves at the close of the exercises to the mortification of a large majority of the community by rushing in solid and broken columns into the meeting house, even before the Universalist congregation had entirely "made good their escape," and even the minister had hardly made his egress from the door, when he was met by a hurrying crowd from whom proceeded the most unmanly, disdainful and insulting sneers. Such conduct as this, my parents, surprised me; and more so, when I consider the almost unequal advantages; this section of the State enjoys of a liberal and enlightened education. It seems to cast a reproach upon the numerous literary seminaries, and spreads a dark and misty veil over every page of literature. Such violent imprecations are new to me, though I have ever been within the sound and limits of this assumed orthodoxy, but where it has prevailed undisturbed, it is true that the worthy Pastor, under whose instructions I have been reared, has often presented a doctrine to his audience which he called Universalism, but when I reflect and ponder upon the manner in which he exhibited it, I shudder with fearful apprehension.

He has presented us with a doctrine truly pernicious in its nature, and in such a manner as could be easily confuted, and then proceeded to overthrow his own fabricated ideas of Universalism, and thus I have rejected and condemned it unheard. But for once I drew the wavering resolution to hear for myself upon the supposition that I could still reject its injurious effects;—a resolution of which I have not yet repented, though to my utter astonishment, I was disappointed. After ascertaining that my landlord and lady were willing that I should act my pleasure, I ventured, and the consequence of which is I am treated by some with neglect, pronounced an inconsiderate and dangerous youth, a Universalist, &c.

Respecting these charges, the first of which I do not deny, but I am not worthy of the latter appellation. Would to Heaven that I was so happy. Of all people, surely he, who believes and rejoices in the hope of a happy reunion with all his friends together with the whole human family, must be the most I apply. He, who has a sense of his dependence on his Maker—loves his Creator because He first loved him—adores Him for His tender mercies, and obeys Him for His infinite goodness, of all men, must be the most obedient. But it cannot be said that he, who is constrained through fear to conceal his real principles, and acts not according to the dictates of conscience, is free, happy or obedient. If he does not act according to the impulse of his own breast, he does himself injustice, and disregards the rules of nature—abuses the faculties with which he is endowed, and is disobedient to his Creator in as much as he does not His will so far as he is conscious it is made known to him. Consult him, whose mind is aided by truth and reflection, he will tell you that persecution is light in comparison to the enjoyments of his Maker's presence and conscious approbation.

Ask him, whose heart is not dead to sensibility, he will tell you that conscious freedom is preferable to the applause of men. He will tell you

"Should fate command him to the furthest verge
Of the green earth, to distant barbarous climes,
Rivers unknown to song; where first the sun
Gilds Indian mountains, or his setting beam
Flames on the Atlantic isles; 'tis thought to him;
Since God is ever present, ever felt;
In the void waste as in the city full;
And where His vital breaths there must be joy."

Ask why our venerable Forefathers forsok all that was dear on earth, and fled from their native country, and sought a shelter amid the howling wilderness of an unknown and savage land;—was it not to escape the cruel spirit of persecution and enjoy freedom of conscience? It was opposition and persecution that induced them to quit forever the land that gave them birth, their friends and home—to set sail upon a trackless and boisterous ocean to gain an asylum where unmolested they could enjoy nature's privileges, and express their own views without fear of fire, torture and the rack. With joy they landed upon the ever memorable "Plymouth rock" and with thanksgiving and praise they expressed their gratitude to their Creator and Preserver. Though night, but the shrill howls of beasts of prey mingled with the horrid yells of savages, echoed through the vast extent, it was to them a paradise. Here, as it were, they rested from their toils, and their troubles ceased, till the same demoniac spirit from which they fled revived in their own happy country.

Yours in the bonds of filial gratitude,
ABSENT SON.

[For the *Christian Intelligencer*.]

CRUMBS AND SCRAPS—NO. 3.

I. Peter i. 4 "An inheritance that fadeth not away." The original term here refers to the Amaranth. It is said this flower, of a purple velvety colour, which, though galled retains its beauty, and, when all other flowers fade, revives its lustre by being sprinkled with water—See Pliny's N. His. The Ancients considered it as the symbol of immortality—Comp. I Peter iv. 4.

Rev. iv. 10. "They cast their crowns before the throne." This is in allusion, to the usual ceremony at the inauguration of earthly princes. See Joseph. Antiq. Jud. l. 15 c. 10. The barons in Great Britain before the coronation carry their crowns in their hands, do homage by prostration, and then put them on again. And it is said in the inauguration of the Byzantine Caesars, when the Emperor came to receive the communion he put off his crown, delivered it to the deacons, who returned it after it was over. And it was a custom with the Roman emperors, who professed Christianity, to leave their crowns and guards when they came into the church.

Acts xii. 4. "Intending after Easter to bring him forth to the people." The word here rendered Easter is *pascha* the Greek word for passover. Easter, is a festival in the Catholic and Episcopalian churches, but has no authority from the Bible. It is so called, from the goddess Eastre, worshipped by the Saxons, (who conquered England) with peculiar ceremonies in the month of April. But here many people observe Easter, think it is taught in the Bible, nor did they ever suppose it was originally a heathen festival. Instead of its being sanctioned by scripture, Gal. iv. 9—11, stands directly opposed to all religious festivals of men's own invention. Our translators in this instance at least, showed a bias for human institutions, and were influenced by Church Authority.

IOTA.

[For the *Christian Intelligencer*.]

Philadelphia, Aug. 27th 1830.

Dear Sir,—I am an Arminian, and once thought it very easy on this theory to justify the ways of God to man. However I must confess that I now see weighty difficulties even here. Arminians generally believe in the Divine preescience. Now admitting this, Jehovah, when he created man must have known that Adam and Eve would fall. He must have known the particulars of each individual's life and what would be his final state. He must have known that millions of millions of the human family would sink to hell. There certainly is only a shade of difference between creating man a vessel of wrath fitted for destruction, and creating him knowing that this would be his fate. Neither can I see how the latter can escape the wrath to come any easier than the former.

But my dear Sir "The universal theory" is not without its difficulties. If I understand it, it also admits the Divine preescience, and that every man will be punished according to his deeds; but that this punishment will not extend beyond the grave, I dare not for a moment doubt but the "Judge of all the earth will do right." Nevertheless in my perplexity I would ask with reverential awe

—where is the justice in punishing a man either in TIME or in ETERNITY for an act which he could not avoid. If Deity foresaw before the creation of man that Peter would deny his Lord, if Peter had not denied him would he not have broken the eternal chain and marred the economy of heaven. That vice is frequently punished in this life no person of observation will deny, for generally "the way of the transgressor is hard." However this is not always the case. The Bible speaks of some of whom the world was not worthy, who wandered about in dens and caves of the earth being destitute, afflicted and tormented. And Paul saith "if in this life only we have hope in Christ we are of all men most miserable." And our own observation has taught us that men who lift their impious hands against Jehovah, despite his authority—trample his sacred laws beneath their unhallowed feet—defraud the honest and upright—oppress the poor and needy, have little or no trouble in life. Their consciences appear to be seared as with a hot iron, and their nerves eased in steel.

There are several passages in the New Testament which I cannot understand, unless they have a reference to a future state. 1. The explanation given by our Lord to the parable of the Wheat and Tares. 2. Where it is said, "It shall be more tolerable for Sodom and Gomorrah in the judgment," &c.—What judgments. Sodom and Gomorrah's earthly judgment was over. 3. By comparing the latter part of the 4th and the beginning of the 5th chapter of Paul's 1st Epistle to the Thessalonians with the beginning of the 2d chapter of the 2d Epistle it would appear that the destruction of Jerusalem was not meant by "The day of the Lord." What is meant by it? 4. How are we to understand the 7th verse of the 3d chapter of the 2d Epistle of Peter?—I trust you will pardon the liberty a stranger has taken of intruding himself upon you. When I took up my pen I intended only to ask the explanation of a few texts which perplexed me, but I have been led to offer a few incoherent thoughts on some points which have caused me much exercise of mind. If you will have the goodness to give your sentiments by way of an explanation of the above your Essay will be read with serious attention by your well wisher.

A METHODIST.
P. S. There is one more thought strikes me; you contend that men must be holy before they can be happy. Now as a large majority of the human family live and die in open rebellion against the Almighty will you be good enough to say when and how this work is effected. Do not conclude these queries are speculative, they proceed from a mind deeply exercised on the subject— anxious to know the truth.

Editor's reply in our next.

[For the Christian Intelligencer.]

FARMINGTON CAMP-MEETING.

MR. EDITOR.—While half the community are scribbling in all the varied fashions the imagination can invent to make political converts, "be mine the task" to give you an approved method of making religious converts. At a camp-meeting held in this town by the Methodists, during the latter part of last week and the former part of this, I have, for my own satisfaction, been an attentive and almost a constant spectator of the singular and (to me) novel means which they have practiced in making converts to their creed. Whether they have succeeded according to their own expectations or not I am unable to say, but it appears that they have, to use their own language, "gathered in some souls;" and in the sense in which they mean to be understood I can vouch for the truth of it, for I have myself seen the operation. Great numbers have been brought, (if we take their word for it) to "see the awful situation in which they were placed," have been brought to "feel themselves the most miserable of the miserable, sinking down under an awful weight of guilt and sin," have seen their God looking down upon them with vengeance and wrath, have cried for mercy and for the light has come upon them and they are gathered into the fold. But as I proposed to give you some of the outlines of this mystery and as I also intend to be brief, I will begin. You must know in the first place that they were very particular in making choice of ground for their encampment; they pitched upon a most beautiful smooth piece, declining gently to the south; their tents something like forty in number, which, by the way, exhibited much taste and neatness, were arranged in a perfect circle. In this area was seated the congregation, and the whole being quickly shaded by lofty and majestic trees presented a scene that was truly imposing. Their exercises in the former part of the day were in general rather temperate, and many of their sermons able and interesting, but as the day advanced, the face of things was changed; the afternoon and evening seem to have been the time for urging on the great work. At the commencement of the afternoon discourse, the seats in front of the stand or altar are made vacant and all are solicited to come in at any time during the sermon or afterwards and "partake of the blessings of God;" the speaker commences, the text is read, the propositions are numbered and that is the last we hear of them; he wanders from heaven to hell and from hell back to heaven, his voice is raised to that of a stentor, he represents himself on a "journey to the regions of heaven," which he already sees and describes; he "sees a flaming sword suspended from heaven and pointing directly upon the heads of the wicked;" he "beholds them seated on a projecting cliff, where the next moment is to give way and plunge them down, down to the horrid abodes of millions of damned spirits, to writhe and groan in never ending torments." He urges the thought upon them that to-morrow their bodies may be stretched lifeless upon the earth and their "souls called to meet the wrath of an injured God." In the mean time the brethren, understanding well the game, are strangely excited; some groan, weep and lament, while others shout amen! glory!! Sentinels are stationed in various places of the crowd and when agitation becomes apparent in the countenance of any one, he or she is led straight to the altar. Now, Mr. Editor, I am the last one who could ever feel disposed in the least, to ridicule the form of worship of any denomination whatever; I would contend for the right of a Methodist to worship according to the dictates of his own conscience, as long as I would for my own right; but I do, I must abhor the artful and (in my opinion) blasphemous means they use to frighten the weak minded and unthinking to abandon their own reason and resign themselves up to blinded zeal and delusion. The effect which they have upon

many is nothing that need excite our wonder; the result of such management is the very same which every reasonable person might suppose it would be, and I would seriously ask a leading member of that order, what his ideas of truth are when, after he has terrified a poor faint-hearted female, half out of her reason, and impelled her to scream for help, he looks up to heaven and proclaims the working of the spirit of God. If he is honest, from my heart I am glad, however wrong I may think him. I say again, I have no disposition to make light of them, but to hear that "still small voice" professed, by ministers of the gospel, represented in such clamor, riot and confusion is something truly shocking to calm reason and reflection.—Their last sermon was delivered Monday evening by an Elder L. In his introduction he said his remarks would be pointed and severe, and "he doubted not that the wounded bird would flutter," and I confess for one, I did flutter; I fluttered for the honor of the high cause which he pretended to advocate; hear him, and mark his charity for his fellow men. Speaking of one class of young men, he said, "they are most detestable; they are not three grades above an oyster;" of another he said, "they are meaner than the carnivorous birds that will come here days after we are gone to prey upon the sediments of digested meat;" of another he said, "when I think of them it seems as though I want to go down to hell and search the dictionary of the infernal spirits to find a term bad enough to apply to them." He also showed the bitterness he felt against other societies. Of the Universalists, he said, (I am not positive that it was not in a former discourse,) "they are teaming with falsehood," "vile wretches," "infidels," "the mere sediments of the devil's still tub," but I forbear, his language was too coarse and degrading to be rehearsed. What I have given you is characteristic of his discourses; thus you have a short sketch of the system. I would gladly give you more particulars, I would gladly make some comments, but I should regret to weary you and will merely refer you for the substantiation of the above facts to any honest

Farmington, Sept. 2, 1830. SPECTATOR.

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, SEPTEMBER 17, 1830.

The votes in this town on Monday last were as follows: for Governor, Hunt 341—Smith 192—Whitman 1; Representative to Congress, Evans 356, Cutler, 177. Senators, Kingsbury 346—Morse 347—Hinds 346, Burham 293—Smith 295—Springer 194 scattering 7. Hon. Joshua Lord was chosen representative. Capt. Adams declined a re-election.

Judge Smith is undoubtedly elected Governor of Maine by a decided majority. Considerable changes appear to have been effected in the representation from towns. The next House will consist of a considerable majority of Judge Smith's friends. George Evans is elected member of Congress for Kennebec district; John Anderson for Cumberland and Rufus M'Intire for York. From the other districts we have not received sufficient returns to enable us to judge who were elected.

The Democratic Republican Senators are elected in York, Cumberland and Oxford, and probably in Waldo and Penobscot.—National Republicans are elected in Kennebec, Lincoln and Somerset. From Washington, no returns.

FRANCE.—Nothing of much importance relative to the Revolution in France has been received since our last. Charles X. has formally abdicated the Throne—asking the authorities for personal protection until he is out of the Kingdom, through which he was journeying to Germany or England. His request was granted. No excesses have been committed in Paris or elsewhere since the first three days of the Revolution. The Chambers have met and been patriotically addressed by the Duke of Orleans, Lt. General of the Kingdom. He pledges himself to the French people that the Charter shall hereafter be a reality.

FIRE.—We regret to learn, that the dwelling house of Dr. A. Hatch in China, together with nearly all its contents, was destroyed by fire on the 2d inst. The house and out buildings are estimated to have been worth about 800 dollars. Furniture to the amount of 500 dollars, his library, surgical apparatus, every article of clothing, &c. were consumed. This calamity falls with greater severity upon Dr. H. as his former house and furniture were destroyed by fire in November last. Thus turned homeless upon the world a second time in the course of a few months, he seems entitled to no ordinary sympathy and charity. We trust the friends of benevolence will remember the duty due to the unfortunate in this case, and promptly contribute to his relief.

The Editor of the Somerset Republican will accept our thanks for his favorable notice of a proposed new work by us. If he publishes, as he generously says he shall the Prospectus, we will hold ourselves bound to "do him as good a turn," when occasion offers.

AUGUSTA.—The Census of Augusta has been completed. The whole population is 3971—gain in the last 10 years rising 1509.

THE LATE DR. GARDINER.—Among other news brought by the Hibernia, at New York from England, was the melancholy intelligence of the decease of this eminent clergyman, who was, with perhaps one exception, the oldest Minister in this city. We are informed that, before the commencement of divine service Sunday morning at Trinity Church, of which he was the Rector, the afflicting event was announced to the congregation worshipping there, by the Rev. G. W. Donne, in an appropriate, pious and pathetic extemporaneous address. He died suddenly at Harrogate, in England, on the 20th July last, having left this country a few months previous, with the hope of recovering his health.—Boston Gazette.

The New Orleans Mercantile Advertiser of the 17th ult. mentions the death of Mr. Peter D. Lane, of yellow fever. Among the deaths during the previous week were: George Sutton, Martin Durrell, John Long, Mr. Baker, E. J. Johnson, J. P. Lewis, John Alexander and James B. Mason.

Naval Agency in the Pacific.—Colonel Philo White, of N. C. is appointed sole Naval Agent for the Pacific station. He will sail for Valparaiso, about 25th, in the store ship Italy.

VOTES FOR GOVERNOR.

Kennebec.

Gardiner,	192	Hunt,	341
Smith,	118		
Hallowell,	376		
Augusta,	74		
Watson,	56		
Winthrop,	56		
Readfield,	177		
China,	74		
Sidney,	126		
New-Sharon,	29		
Mt. Vernon,	173		
Mumouth,	58		
Windor,	83		
Vassalborough,	80		
Belgrade,	15		
Rome,	38		
Wayne,	46		
Chesterville,	59		
Waterville,	152		
Leeds,	83		
Farmington,	221		
Vienna,	13		
Albion,	116		
Clinton,	182		
Greene,	135		
Fayette,	16		
Wilton,	144		
Dearborn,	84		

Same towns last year, 2913 5160
1932 4397

LINCOLN.

Wiscasset,	84		
Alna,	41		
Woodwich,	23		
Bath,	180		
Bowdoinham,	701		
Bowdoin,	72		
Richmond,	49		
Dresden,	106		
Edgecomb,	80		
Phipsburg,	25		
Litchfield,	41		
Jefferson,	133		
Whitfield,	103		
Topsham,	46		
Bristol,	150		
Brunce,	29		
Union,	112		
Nobleborough,	91		
Waldoborough,	95		
Newcastle,	66		
Waite,	73		
Georgetown,	81		
Lewiston,	63		
Warren,	229		
Thomaston,	412		
St. George,	161		
Cushing,	67		
Patricktown Plantation,	44		

Same towns last year, 3912 4103
2262 3131

CUMBERLAND.

Brunswick,	152		
Harpwell,	55		
Freeport,	144		
Danville,	112		
Durham,	127		
Portland,	1008		
North Yarmouth,	84		
Westbrook,	454		
Powall,	126		
Cape Elizabeth,	185		
Raymond,	172		
Gotham,	269		
Standish,	290		
New Gloucester,	152		
Minot,	225		
Gray,	219		
Falmouth,	200		
Cumberland,	119		
Selago,	50		
Otisfield,	96		
Bridgton,	174		
Windham,	191		

Same towns last year, 4631 4918
3924 3791

SOMERSET.

Corville,	52		
Madison,	59		
Millard,	89		
Fairfield,	132		
Myself,	23		
Norridgewock,	108		
Strong,	80		
Industry,	52		
Canaan,	56		
Anson,	65		
Mercer,	89		
Starks,	101		
Eudend,	38		
Solon,	35		
Bingham,	29		
Moscow,	15		
Athens,	60		
East Pond,	24		

Same towns last year, 1059 1812
785 1437

PENOBSCOT.

Bangor,	263		
Orono,	183		
Brewer,	81		
Sunkhaze,	18		
Detton,	102		
Exeter,	100		
Hampden,	127		
Newbury,	75		
Dixmont,	86		
Argyle,	38		
Levant,	97		
Orrington,	32		

Same towns last year, 1203 1018
728 744

WALDO.

Unity,	119		
Freedom,	111		
Troy,	maj.		
Burnham,	76		
Thordike,	84		
Belfast,	287		
Belmont,	115		
Canden,	498		
Liberty,	68		
Northport,	88		
Searsmont,	137		
Waldo,	61		
Frankfort,	237		
Prospect,	249		
Swanville,	95		
Palermo,	139		

Same towns last year, 2049 985
1755 679

YORK.

Kittery,	272		
York,	285		
	557		
Same towns last year,	314		

OXFORD.

Livermore,	126		
Turner,	218		
Paris,	211		
Buckfield,	231		
Jay,	93		

Same towns last year, 805 657
745 514

123 towns, Smith 16,380 Hunt 18,007

Same towns 1829, 12,165 14,740

Net gain for Smith, 693

*Reported additional gain for S. in York, about 400.

Expeditions Travelling.—Mr. C. Carlton,

left Montreal on Friday morning quarter past 7 o'clock, and arrived in New York on Sunday morning at quarter past 4, in 45 hours—the distance being 400 miles.

FROM EUROPE.

[The Courier September 13.]

The Hercules, which arrived here yesterday, brought a London paper of Aug. 7. We were not able to procure the paper, but have made the following abstract of its contents, for the extracts from which we are indebted to the editors of the Boston Gazette.

The Paris Moniteur of Aug. 4, contains the note of the commissioners announcing their departure from Rambouillet for Cherbourg, with Charles X. The King quitted Rambouillet, at the news of the approach of 60,000 of the National Guard, with his family, abandoning even his last hope. The National troops, were under Gen. Pajol, M. Lafayette, &c. The revolution is considered to be closed. The King has definitively abdicated the throne; all the diamonds of the crown have been restored; and the whole royal guard has capitulated. Gen. Pajol, Col. Jacquinnot, and Mr. George Lafayette entered Paris with the crown diamonds, Aug. 4, amidst cries of *Charter forever! the brave National Guard forever!*

The same day at four o'clock, the Duke de Chartres entered Paris at the head of his regiment preceded and followed by the National Guards of Rouen and Evreux, and a very considerable number of young men. He proceeded along the Boulevards, to the Palais Royal. The Duke of Orleans and the Duke of Nemours were to the right and the left of the young Prince. The crowd assembled on his passage welcomed him with the most lively acclamations.

The accounts which have been given in some journals of the number killed and wounded were incorrect. From the inquiries that have been made, it appears that the number killed and wounded on the 27th and 28th July, was from 1600 to 1700.

The Morning Herald contains an account of the sittings of the French Chambers on the 4th. Baron Pasquier, who was appointed President of the Chamber of Peers, by an ordinance dated on the 3d, took the chair.—The Chamber appointed Secretaries, a committee to draw up the address, and balloted for the bureaux. The sitting of the Chamber of Deputies was occupied both in the morning and evening, in examining the validity of the elections. A great number of members were declared duly elected, and the decision respecting others adjourned. Towards the end of the sitting, as reported by the Messenger of the 6th, M. Charles Dupin said, "With the Charter in my hand, I say, M. de Celles, the Charter is definite!" After some other members had spoke, the Chamber resolved to form a list of five candidates for the office of President. The number of voters was 218; the majority 110. The five members chosen were M. Casimir Perrier, M. Jacques Lafitte, M. Benjamin Delassart, M. Dupin, sen., M. Royer Collard.

A private letter states, that, as soon as the charter is constituted, a proposal will be made to offer the crown to the Duke of Orleans. Everything is prepared for this.—It is probable that the peerage and the magistracy will be re-modelled.

Peyronnet and Chantelaur, late ministers, were arrested at Tours.

Paris was perfectly tranquil on the 4th. It is said that the ex-king proposes to seek an asylum in the United States of America, and this statement comes in an authentic form. The king of Naples died recently at Tunis, aged 53, and was succeeded by his son Ferdinand Charles, Duke of Calabria, who is in the 23rd year of his age. Charles X wrote from Rambouillet Aug. 2, a letter addressed "To my Cousin, the Duke of Orleans, Lieutenant General of the Kingdom," abdicating in favor of his grandson the Duke of Bordeaux, whom he wished to be recognized as king of France, under the name of Henry V. He intimated that if any attempt were made against the liberty of the royal family, he should defend himself till death! The imposing appearance of the National Guard, induced him to alter his decision.

TREATY WITH TURKEY.

A letter-writer to the New York Daily Advertiser, under date of Constantinople, April 26, makes mention, in the following manner, of the completion of Mr. Rhind's negotiation with the Ottoman Porte:

"You may judge (of our feelings of surprise and delight) when, on the 13th inst. Mr. Rhind communicated to all Americans here, that he had that morning as Commissioner of the United States, closed a treaty with the Sublime Porte, securing to the United States, all the privileges enjoyed by the most favored nations and the free navigation to and from the Black Sea. Although all of us were in the habit of seeing Mr. R. almost daily, not one had the most distant idea that he was engaged in negotiation. This affair has certainly been conducted in a manner which reflects much credit on the Administration. It so happened that all of us were to dine that day with Mr. Walley (of Boston) and you may well suppose it was 'a feast of reason and a flow of soul.' We now have the pride of appearing in our national character (which stands very high among the Turks,) and have defeated the dabbling intrigue of a certain European Power which spared no pains to deprive us of this proud privilege."

"P. S.—7th of May—This morning Mr. Rhind went to Constantinople, and signed and exchanged the treaty. I have seen it—and it is every thing that we could wish for. The English here assert, that we have obtained an island in the Archipelago, (some say Candia) and they are all in the utmost consternation and indignation against their minister, who they say Jonathan has this time caught napping—for myself, I am satisfied with the treaty, and it is honorable to our country, but being under a pledge of honor, I cannot impart to you at present its bearing."

Baltimore, Sept. 7. In the case of M'Tavish, vs. the proprietors of the Union Line of Stage Coaches, which was tried in our County Court on Saturday and yesterday, the Jury gave a verdict of \$600 damages in favor of the plaintiff. Mr. M'Tavish was severely injured by the upsetting of the Union Line, on the road from Washington, in February last. His collar bone was broken, and he received a severe and dangerous wound on the forehead. He was confined for six weeks by the accident. The driver of the Union Line finding the opposition close behind him, and likely to reach Baltimore first—employed the usual methods of keeping ahead, by cutting across the road, and occasionally racing the horses. It was while thus racing that the stage upset. It appeared in proof that the proprietors had given especial orders to the drivers in their employ, not to race against

the opposition Line. This however in the opinion of the court did not alter their liability to the public, and they so directed the jury, when the above verdict was found against them.

TO CORRESPONDENTS.

Several Communications are received, which shall be attended to in due season.

APPOINTMENTS.

Br. Murray will preach at Minot Corner, on the 1st Sunday in October, and Br. Fletcher will preach at Gray Corner, on the same day.

The Editor expects to preach next Sunday in Readfield; in a week from next Sunday in Bowdoinham.

MARINE JOURNAL.

PORT OF GARDINER.

Saturday, Sept. 11.—Sailed, sch'r Louisa, M'Kenney, Essex; sloop Relief, Russell, Salem; Calhoun, Vayton, Brook Haven.

Sunday, Sept. 12.—Sailed, sch'r Relief, Rogers, Providence; Deborah, Jewett, Boston; Eliza-Ann, Moores, do; sloop Alexander, Bennett, New Bedford.

Monday, Sept. 13.—Arrived sch'r's Three-Stries, Brookins, Barnstable; Olive, Mansfield, Portland; sloop Carol, Battles, Plymouth.

Sailed, sloop Sarah, Allen, Holmes Hole.

Wednesday, Sept. 15.—Sailed, sch'r's Oaklands, Tabor, Boston; Olive, Mansfield, Portland; Wm. Baker, Rollins, Boston; sloop Chancellor, Goodspeed, Nantucket.

MARRIED.

In Portland, on Sunday last, Mr. James C. Burbank to Miss Maria Williams, both of Portland.

DIED.

In this town, on the 1st inst. George, son of Mr. Moses H. Lord, aged 14 months.

In Paris, Mrs. Louisa, wife of Mr. Stephen Washburn, aged 56.

In Haverhill, Hon. Bailey Bartlett, aged 80 years. Mr. Bartlett has been Sheriff of Essex county, forty-one years.

In Livermore, George Bates, son of Henry Haine, aged 22 months.

In Strafford, N. H. on the 29th July, while on a visit to friends in that State, MARY ANN, daughter of MARTIN WELLS, Esq. of Clinton, Me. aged 25. To a mind possessing strength, clearness and elasticity; a taste, refined by education, reading and contemplation, she united a heart overflowing with all the nobler feelings of our nature. She possessed an equanimity of character, a modest self respect which imparted to her deportment an unaffected ease and dignity seldom surpassed. While her presence was hailed with satisfaction by the first classes of society, the most humble cottager beheld her approach with love and respect. With a heart

